CHRISTIAN EDUCATION

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FINDINGS

JANUARY 1961

Good teachers encourage a love of learning. *(See page 3.)*

3 Teaching in Christ's Name
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7 A New Christian Era
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Letters:

• Praise for *Here and Now* Film

I am highly pleased with what the Episcopal Church is beginning to do in Christian education with its new curriculum and in its production of some excellent audio-visual resources.

I certainly am of the impression that the film *Here and Now* is one of the finest visual aids in the area of teacher training. I believe that all denominations would greatly profit by making extensive use of this film in their own teacher training programs. It is filled with solid content in terms of both its educational and theological foundations for vital Christian education. To be sure there are obvious technical difficulties in the sound film. But most of these are understandable and somewhat unavoidable. Nevertheless, they can be considered minor in the larger perspective of the tremendous purpose and aid of this audio-visual. I must also congratulate you on the way the script and directions for using this film with the maximum effectiveness have been prepared. This is the type of guide that is so necessary to effective use of specific audio-visuals, but which is usually missing.

(The Rev.) Richard Gibson
St. John's Methodist Church
Rock Hill, S.C.

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CHRISTIAN EDUCATION

FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

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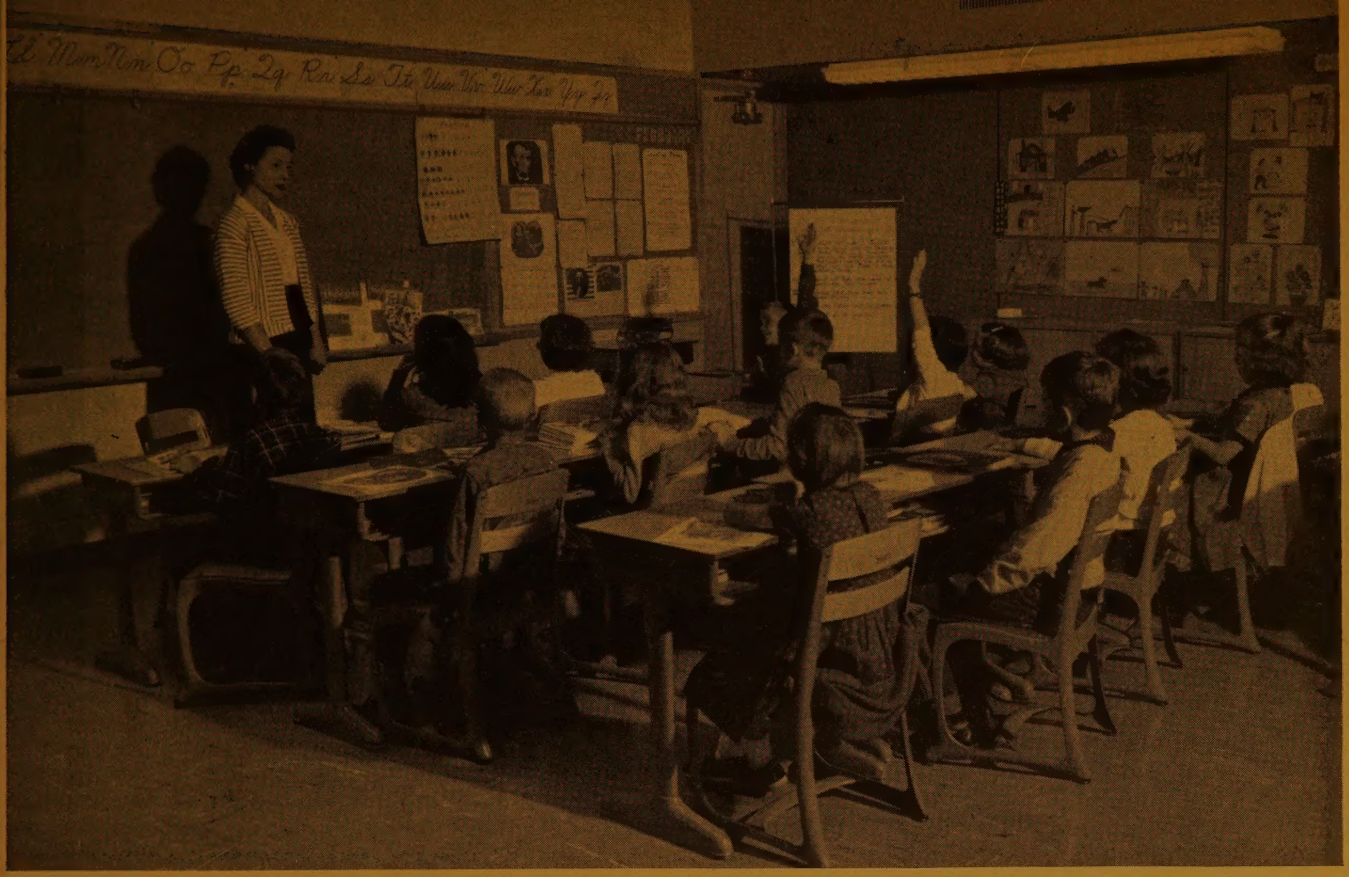


In class, a teacher has the opportunity of welcoming children in Christ's Name.

Teaching in Christ's Name

An Address by the Rt. Rev. Arthur Lichtenberger
Presiding Bishop

"ANYONE who welcomes one child like this for my sake is welcoming me. But if anyone leads astray one of these little children who believe in me he would be better off thrown into the depths of the sea with a millstone hung around his neck! Alas for the world with its pitfalls! In the nature of things there must be pitfalls, yet alas for the man who is responsible for them!" (Matt. 18:5–7, J. B. Phillips)

Our Lord obviously was not speaking to a group of schoolteachers when He gave this warning; His words are addressed to us all whatever our work in life. None of us can hear this and be untroubled, therefore, for the little ones are not only the young in age, but the least of those who claim Jesus as Lord. But even so, these words come with particular and terrifying force to all who are engaged in school work. "Anyone who welcomes one child like this for my sake is welcoming me." If anyone leads astray (or as the King James version says, "offends") one of these little ones, he would be better off dead, drowned in the depths of the sea forever.

Think about this now. Many of you here are teachers, or administrators, or serving in some capacity on the staff of Church schools. Day in and day out for ten months of the year you are entrusted with the care and nurture of children. This is what I intend to speak about. Not about Church schools and their place in American life today, not about the tasks and the problems which your schools face, but about you and the students, about your life together whether it be in day school or boarding school. How are you receiving in a continuing relationship those children committed by God to your care? Are they welcomed in Christ's Name, or are they led astray?

Well, of course the only possible answer to that question, if we are honest, is that they are both welcomed and led astray. This is what happens in human relationships. "In the nature of things there must be pitfal's," just as there are attitudes and acts of love and acceptance. We do not have some teachers who always receive their students in Christ's Name, and some who always lead them astray. If we did, the

solution would be simple: hire those who receive and fire those who offend. But we know quite well it is not that simple. Every teacher in a Church school is at the same time a sinner and a righteous man, doing things that ought not to be done, leaving things undone that should be done, and doing many things that are good. We can therefore only ask God to have mercy on us, to restore us, to strengthen us, and to help us receive others in Christ's Name, to keep us from offenses.

How then does one who is a teacher offend, lead children astray? Or better to put it positively, how does a teacher receive, welcome children in Christ's Name? For this present purpose there are, I believe, three ways which are basic.

A Child for Whom Christ Died

First of all we are to accept each child we encounter as a person, a person for whom Christ died. I know this sounds rather commonplace; it is said so often and emphasized so frequently. But nevertheless this is just where we all constantly offend.

Do you remember this scene from Thornton Wilder's *Our Town*? Emily, who dies as a young woman, comes back to live over again one day of her life. Not only can she live over that one day again, but she can watch herself doing it. She chooses the day; it will be her twelfth birthday. And so the day begins. Emily's mother and brother are there in familiar surroundings. The conversation flows on, conversation in which no one really seems to notice anyone besides himself. After a time Emily says quietly: "Oh, Mama, just look at me one minute as though you really saw me." And then Emily says, "I can't, I can't go on. It goes too fast. We don't have time to look at one another."

So she is back again with others from the town who have died. One man named Simon says to her, "Yes, now you know. Now you know! That's what it was to be alive. To move in a cloud of ignorance; to go up and down trampling on the feelings of those about you. To be always at the mercy of one self-centered passion or another. Did you shout at 'em? Did you call to 'em?" Emily says, "Yes, I did." And Simon continues, "Now you know them as they are: in ignorance and blindness." Then Mrs. Gibbs says, "Simon, that isn't the whole truth and you know it."

Of course that isn't the whole truth, but it is part of the truth and a very painful part. We are frequently at the mercy of one self-centered passion or another. Some of them appearing under noble and high-sounding names, *teaching the truth, maintaining discipline, developing responsibility.* But self-centered, nevertheless. To accept another as a person, to receive him in Christ's Name, is to enter into a relationship with him, or at least to leave the way open for such relationship. We cannot make words do the work of receiving and accepting.

Dr. Earl Loomis tells of a mother who had been told that her child felt unloved. She immediately went to him and said, "Billy, you know I love you, don't you?" Bewildered, the child was silent, when his mother screamed at him, "Billy you *know* I love you." Angered by his frightened silence, she took a stick to him and said, "Billy, don't you know I love you?" He replied, "Yes, Mother, I know you love me." You can imagine what the child would think when his mother spoke to him of God's love.

We have more subtle ways than that, of course, of trying to make words do our work. Words surely have an important place and function. But the words have the right effect only within the relationship of acceptance. "The clarity of the words," said Dr. Loomis, "and the authenticity of the relationship between the words and the experience are of course the great challenge of religious education."

A Child Free to Choose

First then, acceptance of the student as a person, so that the way is open to a genuine relationship, a real meeting. Then next this relationship should be one in which there is freedom, the freedom to be one's self, to choose for one's self. You can welcome, receive your students in the Name of Christ, but their response to Him must be their own, freely given. There is no real faith without personal commitment, and personal commitment means just that. The act of entrusting ourselves to God through Christ is intensely personal. When a group of people stands before the bishop to be confirmed, he speaks to them all, but at the same time to each one individually, "Do ye promise to follow Jesus Christ as your Lord and Saviour?" And each one answers for himself, "I do."

Last January a number of people met at Seabury House to discuss the necessary function of the Christian faith in education, and the ways of performing this function. One group brought back this report: "To confront the people in the school in a variety of ways with the Christian story . . . yet also to give the individual the right to doubt the story, rebel against it, or reject it." That is good, but actually whether we give the individual the right to doubt, rebel against, or reject the story, he cannot be kept from such turning away by our unwillingness to say he has the right to do so. In fact, there will be more doubt, more rebellion, more rejection where we attempt to curtail freedom and to press students into an acceptance of the Faith than where we freely allow each person to learn for himself, discover for himself, decide for himself.

Certainly it is one purpose of the Church school "to confront the people in the school in a variety of ways with the Christian story." And not only to present the story, but to help the people understand it and to encourage them to respond to it. But my point now is simply this. Such a confrontation can best be had in a school where the relationship between teacher and pupil is one of freedom. Where there is such freedom, the teacher knows he is also a learner and he knows also that any sort of compulsion in seeking the response to God's love is in itself an offense against His love.

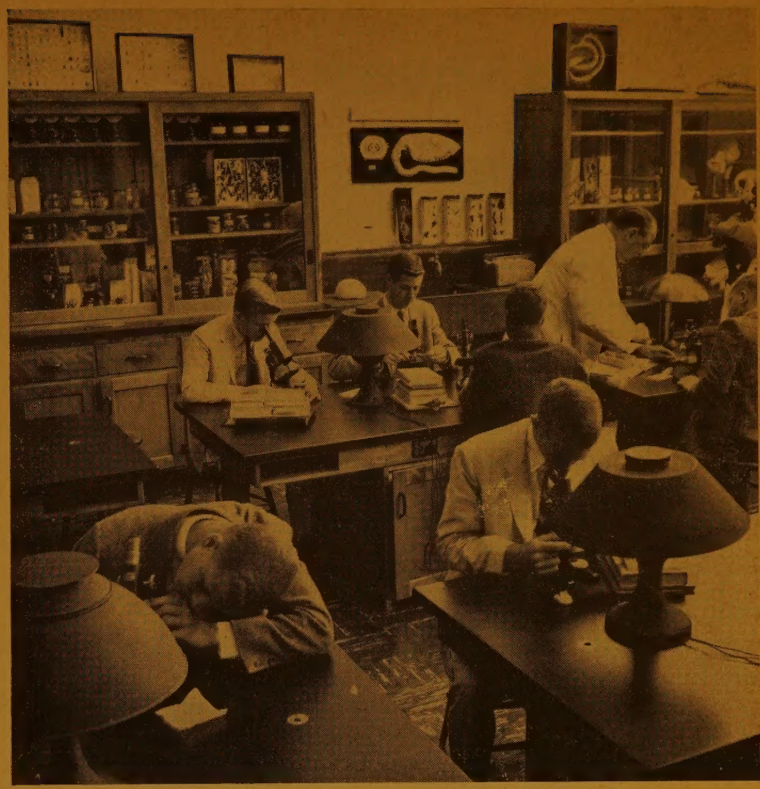
A Child Who Loves to Learn

Now for the third basic requirement for the Christian teacher. The student accepted as a person and therefore free to make his own choices will find himself in a relationship to his teacher which encourages the love of learning. I don't mean to say that the teacher will see each of his students as the potential owner of a Phi Beta Kappa key, or as a scholar or intellectual. The love of learning of which I speak has very little to do with grades and certainly is not limited to those with a high IQ. It is rather the kind of learning that is involved in the psalmist's question, "What is man, that thou art mindful of him?" It is a genuine curiosity about the meaning of life, not the mere accumulation of facts. It is concerned with such questions as "Who am I?," "Why am I here?," and "Where am I going?" You recognize, of course, that these are basic, theological questions. These are questions that arise out of an attitude of awe and wonder. I remember reading many years ago the complaint of a mother who said, "I don't want my child to be taught merely that two and two make four. That will become obvious. I want him to have a teacher who will help him to see that sometimes two and two make five." The proposition that two and two do not always make four is not, of course, the foundation of theology. Theology is not based on any proposition, but on God and His work. But what this mother wanted her child to learn, the attitude of awe and wonder, the openness she wanted to sustain and develop in her child, is surely one of the pathways to the knowledge and love of God.

Certainly you can see that this kind of theological teaching is not confined to what are called "sacred studies." Love of learning of this sort can be encouraged in any subject by a teacher who has that love himself.

One of the most remarkable and difficult books I have read in a long time is *The Phenomenon of Man* (Harper & Brothers, $5.00) by the distinguished paleontologist, Pierre Teilhard de Chardin. Père Teilhard, a member of the Jesuit Order, died in 1955. His books are only now being translated into English. In *The Phenomenon of Man* we have a very scholarly and scientific study of the emergence of the universe and advent of life. Yet throughout the book there is a deep feeling of wonder, that quality which I believe is so essential in the teacher. When I showed the picture of Père Teilhard to a friend of mine, she said, "He looks like a man who could penetrate into great mysteries and not be disturbed by what he learned."

I think these sentences of Père Teilhard speak for themselves: "Man is not the center of the universe, as once we thought in our simplicity, but something much more wonderful—the arrow pointing the way to the final unification of the world in terms of life. Man alone constitutes the last born, the freshest, the most complicated, the most subtle of all the successive layers of life." And from the final chapter of the book, this: "Led astray by false evangelism, people often think they are honoring Christianity when they reduce it to a sort of gentle philanthropism. Those who fail to see in it the most realistic and at the same time the most cosmic of beliefs and hopes completely fail to understand its mysteries. Is the Kingdom of God a big family? Yes, in a sense it is. But in another sense it is a prodigious biological operation—that of the Redeeming Incarnation."



"Learning is exploring and reaching out into the final mysteries of life."

Led by the Holy Spirit

These, then, are some of the responsibilities you face as teachers. And so we come back to our text, "If anyone leads astray one of these little children . . . he would be better off thrown into the depths of the sea." If we took this seriously, and if we thought that everything depended on us, we should be unbearably anxious. I hope that we do take our Lord's words to heart, not only school people but all of us. But we must also know that whatever our work may be, God is merciful and God is our strength and help. If you are a teacher, surely you are responsible. You have your part, but your part is not the whole. God is the teacher. You are not to put yourself in the way of God or in the place of God. But rather to let the Holy Spirit working through you bring to the child the knowledge that he is wanted and loved for himself; that he is a person free to grow by his own choice in the knowledge and love of God; and that learning is exploring and reaching out into the final mysteries of life. It is the hope of us all, surely, that our Church schools are places where such learning begins, begins in such a way that those who teach, and those who learn, may all their lives long be led by the Holy Spirit and find in all created things the revelation of God's glory.

The Church Meets Her Schools

Report of the Episcopal School Association Convention

by Richard Upsher Smith

The Rt. Rev. Stephen F. Bayne, Jr. (left) and the Presiding Bishop (right) are briefed by the Rev. Edward M. Hartwell, Convention Coordinator.

ALMOST five hundred persons representative of the Church's day and boarding schools met in Washington, D.C., on November 3–5, 1960, to consider "The Christian Witness of the Church's Schools in a Changing World."

The convention was sponsored jointly by the Unit of Parish and Preparatory Schools of the National Council, and by the Episcopal School Association. It was the first large national meeting between leaders of the Church and representatives of the Church's old and established secondary boarding schools and of the younger, expanding movement of parish elementary day schools.

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, emphasized the need for the schools to bear a Christian witness in our revolutionary age. The bishop defined the revolution we are living through as "a vast upheaval everywhere in social and political organization, economic structure, government, and international affairs. The job of the school," he said, "is to help prepare young American men and women to take an understanding and positive and dynamic part in this revolution."

People emerging from primitive society "need everything except the hunger for plenty and dignity. This vacuum is the most potent fact of the revolution," the bishop asserted, "and the job of the American school is to train youth for that."

Besides Bishop Bayne, who spoke three times, addresses were given by the Presiding Bishop (see page 3), by the Rev. David R. Hunter, Director of the Department of Christian Education, and by Dr. F. Edward Lund, Jr., President of Kenyon College. (The proceedings of the convention are soon to be published by The Seabury Press.)

Dr. Hunter made a particular point of the schools' responsibility to communicate the faith of the Church, saying that a Church school is indistinguishable from a parish church in its function to nurture and train people for their ministry as Christians in a non-Christian world. "A Church school is the Church; otherwise it is not a *Church* school," in Dr. Hunter's opinion.

Dr. Lund, speaking on the subject "Education—the Great Quest," decried the American Church's long evasion of its responsibility for education, thus making inevitable the triumph of secular education in America. He called for "double vision on the part of the Church's schools, both man-to-God and God-to-man." He said that the worst fate which could befall man was not nuclear warfare but endless boredom resulting from prosperous but meaningless existence.

The conference met in six sections to consider the implications of the addresses and their application to parish and preparatory schools. Several groups requested greater emphasis on the theological training of lay teachers by parish clergy, preparation of guides providing the theological interpretation of core subjects, and wider interpretation to the whole Church of the purpose of parish and preparatory schools. Several speakers and section members reminded the conference that the Church has a responsibility for children in public schools but insisted at the same time that there is need in American education and society for the witness of Christian day schools. These schools must not only equal or surpass the public schools in academic work; they must give the religious foundation lacking in public schools today.

Presiding at the sessions were the Rev. E. Allison Grant, Principal of Grace Church School, New York City, and Dr. John W. Shank, Headmaster of the Cathedral School, Orlando, Fla., retiring and incoming presidents of the Episcopal School Association. Vice-President of the Episcopal School Association for the next triennium is Miss Ruth Jenkins, Headmistress of the Annie Wright Seminary, Tacoma, Wash.

Information about parish day schools and Church preparatory schools can be obtained from the Unit of Parish and Preparatory Schools, 28 Havemeyer Place, Greenwich, Conn. Letters should be addressed to the Rev. Clarence W. Brickman, who serves as Executive Secretary of both the Episcopal School Association and the Unit of Parish and Preparatory Schools.

A New Christian Era

by Malcolm W. Eckel

The Christian layman must carry out the Church's mission at his job and in his social life.

THE problems facing the Christian layman in the business and social world today have for several years been one of the greatest concerns of my ministry. Having entered the ministry from the business field, I have tremendous respect for the difficulty of the decisions confronting businessmen. I also feel that we in the Church should be able to help our lay people meet the problems of modern industrial and social life a lot more realistically than we are doing now.

Ferment Over the Layman's Role

I have been excited by the recent movements within Christian circles, among clergy and laity alike, toward a deepening awareness of the importance of the laity in the life of the Church. In all Christian traditions there seems to be ferment about the layman's role. Increasing numbers of clergymen and laymen are becoming convinced that if the Church is to perform her function in the modern world effectively, radical changes need to be made in outlook, in organizational structure, and in the way the Gospel is communicated —and the laity must have a much larger part in what is done. Some discerning Christian leaders go so far as to say that the Holy Spirit is moving the clergy to re-examine the varying concepts of their task in order that they may be led to use newer and more effective methods in the performance of their ministry.

A Spearhead

In our own Church there is abundant evidence of this concern. The national Department of Christian Education is spearheading the movement. Eminently aware of the challenges and changes which may lie ahead, the Department is planning some twenty-eight clergy conferences before the end of 1961. In addition, it is hoping to hold joint conferences of the clergy and laity and conferences for laymen only.

One such conference was held recently at Seabury House, where a group of clergymen from the dio-

The twelve clerestory windows in St. John's Church, Youngstown, Ohio (see page 14), were conceived in the belief that any and all work can be done for God's glory. God speaks not only in a still, small voice, but also amid the din of industry.

Much of our parish life is activity of the Church gathered for its own work. More emphasis must be placed on the activity of laymen in office, shop, industry—wherever they work.

ceses of New England and elsewhere gathered for five days to discuss the theme "The Ministry of the Laity and Parish Life." The leader was Dr. Kathleen Bliss, head of the Department of Christian Education of the Church of England, a distinguished lecturer, and a leader in the World Council of Churches. I found the conference to be extremely inspiring at the time, and now, after several months, I can report that it had a tremendous influence upon my outlook.

The conference at Seabury House was basically exploratory in nature. However, we did examine the role of the laity in the parish sufficiently carefully to see the magnitude and importance of the problem, and to become aware of the unlimited opportunities that exist for enriching the life of the Church if we but move to grasp them. Let me briefly review some of the topics discussed and make a few candid observations about the problem from the parish priest's point of view.

The Church's Mission to Our Culture

There appears to be a far-reaching change in the religious climate of the world today; on this topic Dr. Bliss was extremely helpful. In the nineteenth century, the Church saw her mission as that of carrying the Gospel to the four corners of the earth. The task in this century, Dr. Bliss claims, is no longer a geographical mission, but a cultural one. Vast areas of life in the world are totally unrelated to the Church. Today the layman lives in two worlds. Whereas this has always been true to a certain extent, the problem has been accentuated in our lifetime. Modern man, particularly modern industrial Christian man, finds himself pulled in two apparently opposing directions. He asks: "How can we relate our Christian mission to the ethos of modern industrial society?" Since returning from the conference, I have become more and more sensitive to the fact that many laymen *are* asking this question. Furthermore, I recognize that their concern is sincere.

The riveting of girders provides the frame of a building; faith in God must form the framework of our lives.

The Outreach of the Church

From consideration of this pressing question, the group moved into another disturbing area. Much of our parish life is "in-church" activity, activity of the Church "gathered" for its own work. Not enough emphasis is placed on "out-church" activity, activity of laymen "scattered" in the world. Their work—in office or shop, in industry, at the mental-health clinic, in the operating room, at the labor union meeting, in the classroom, or at the city council meeting—ought to be as much the concern of the Church as what goes on within the parish walls. Unfortunately, a great deal that goes on in our parishes today is unrelated to what is happening in the world. Furthermore, much of the work lay people are asked to do in the Church is for the purpose of perpetuating the parish organization and has little bearing on relating the truths of the Gospel to everyday life. Too many clergymen appear to be isolated or insulated to the realities of the market place; consequently, there is a false distinction between the "spiritual" and the "material."

The spiritual life of many parishes is centered too largely in the clergy, and laymen have little opportunity to exercise leadership apart from ushering, the Every Member Canvass, and other money-making roles.

Need to Face the Problem

The conference sharpened many insights I already had and opened up new avenues I have been eager to explore. Lately, I have had an opportunity to talk to people both individually and in groups, not only at St. Stephen's but in other parishes, and have been amazed at the various attitudes reflected in our conversations.

In the first place, it is evident that many people do not even realize that the problem exists. Secondly, there are numbers of people who admit there is a problem (though they are not sure what it is), but they have given up trying to solve it. They feel there is no solution. Other people, equally unaware, think that all is well, for example, in the industrial world. Their complacence, it seems to me, comes from a lack of understanding of what the Gospel is. There are those, however, who are deeply concerned. They are restless, committed Christians, eager and ready to work toward remedying a situation which they see is not right. These are the Christians in whom the Holy Spirit is definitely at work.

This last group is doing a lot of hard-headed thinking about what is happening in our world—so-

Hands can be the instrument of God. This engineer at his drawing board represents all who work with their hands: mothers, teachers, artists, secretaries.

cially, economically, culturally. They look for and want close cooperation between clergy and laity to do whatever is necessary to change the situation.

Equipping the Laity

One of the layman's first needs is for better education in the Church's faith. But more education alone is not the entire answer. For example, there is much confusion about what we mean when we speak of "the Church." To the clergy, the term usually means the total body of Christian people in the world, the Holy Catholic Church in the broadest sense. When laymen think of "the Church," they often mean the *organized* Church, the parish church, or even, unfortunately, the ordained clergy. There is also confusion about the functions the clergy and laity are to perform. Hendrik Kraemer gives much help on this question in his book *The Theology of the Laity* (The Westminster Press, $3.00).

One major hindrance to the layman's ministry is that few lay people are sufficiently trained in theological concepts to be able to relate them to world situations. This does not always stem from a lack of study on their part, but to a basic difference in the way laymen think in contrast to the way clergymen think. The laity need what Dr. Bliss has called "a lay theology," and she claims this theology must be written by laymen themselves.

Will Laymen Discover the Cure?

A pathologist friend of mine and I were talking about the clergy-laity problem. We were also talking about a cure for cancer. My friend believes we are on the verge of finding a cure, but he said that in all likelihood it will not be discovered by one of the great medical research doctors. No one using traditional types of thinking has yet come up with anything which really strikes at the heart of the problem. Someone like Louis Pasteur, he said, will probably find the answer. Pasteur was not trained in the traditional schools of medicine; when he approached the problem of bacteriology, he looked at it from a new and different point of view. As a result, he found the key which unlocked many mysteries.

I believe that we in the Christian Church are also on the verge of great new discoveries. In solving the problem of relating the Gospel to modern life, clergymen are going to be of help, but laymen are going to make an even greater contribution. At the Seabury House conference it was agreed that the mission of the Church in the last half of this century may well be to help the layman, living in two worlds, to see and enter into the God-given relationship between them.

I fully believe that dedicated and informed Christian laymen, who are on the firing line, are those who need to work with the clergy to discover the ways in which we are to move ahead. At the same time, we clergy also have a tremendous responsibility to discover a new facet to our own ministry. We need to begin, if we have not already done so, to relate ourselves much more effectively to our laymen, large numbers of whom see the great crisis in the Church and the world even more clearly than we do.

Heartening Signs

If anyone has any misgivings about a new role for the laity, let him read the *Harvard Business Review* or some other business journal. For example, Benjamin M. Selekman, Kirstein Professor of Labor Relations at the Harvard Business School, admirably describes the modern climate of American business in these words: "One of the heartening signs of our times is the growing concern of businessmen with the ethical implications of their work. While science and secularism have undermined the influence of Church and religion in so much of the community, businessmen have been struggling increasingly with the difficult task of squaring their functions as wielders of economic power with the moral values of our Judaeo-Christian tradition. It is an exhilarating experience to see men engaged in the materialistic world of the market—in finance, production, selling, balancing profits and losses—so deeply involved in the moral issues of their workaday world. Indeed, as one who moves in university circles, I am impressed with the greater concern with religious and moral values in business schools than among scholars in the humanities." (Quoted by permission from *Business and Religion*, Edward C. Bursk, editor. New York, Harper & Brothers, 1959, $4.00.)

A New Christian Era

These are exciting times in the Church and in the world. In fact, I believe we are living in one of the most exciting times in history. The world is changing with breath-taking speed. Who is to say that we are not on the threshold of a great new Christian era? I believe that the Holy Spirit is moving us and that He is saying the mission and ministry of the Church is for *all* the people of God. I also believe He is saying that this mission and ministry is not *to us* but *to the world.*

The Blue Denim Curtain

by Henry L. H. Myers
Executive Secretary
Leadership Training Division

"WE ARE living in a decadent age. Youth is corrupt. Age-old truths are doubted. The signs forecast an early destruction of the world." So runs the inscription on an Egyptian tomb, dated 2000 B.C. We may laugh. But this antique declaration of despair is evidence enough of the fact that youth has been a thoroughly distressing enigma to men and nations of every age. Nor can twentieth-century America claim to be any different. We need only compare the Roaring Twenties with the Rocking Fifties to recognize a certain sameness in this repeat performance.

Our Image of Teenagers

In the past decade this ancient enigma has taken on an altogether new dimension. Teenage youth has recently emerged as a separate and distinct group, a little civilization, in our society. Moreover, a teenager's individual identity is now well-nigh lost in the labyrinth of a most mysterious and often ugly image. The exploitations of industry and advertising, the reports of newspapers and magazines, the interpretations of music and literature, all have combined to bring this image into focus—an image much too frequently and vaguely labeled "juvenile delinquent," or some equally odious caption. And the response of many a modern teenager has been, characteristically, to match the image. Meanwhile, the response of many a modern adult has been, also characteristically, to oscillate between disgust and despair. But this image is precisely what has given rise to today's teenage style of life—what sociolgists currently call "Youth Culture."

Our Image of Ourselves

Essentially this mid-twentieth-century phenomenon is a by-product of our contemporary culture, from which emerges society's image of the modern Everyman. This corporate cultural image is what provides society with certain assumptions about the meaning of existence, about the predicament and potential of the current human condition. And each individual's image of himself arises, in turn, from our corporate cultural image. But our contemporary culture (and thus our image) is largely controlled by mass-media merchandizing dedicated to the cultivation of consumer conformity. The emerging image of Everyman (his visions and his values) is thereby dangerously divorced from reality to the extent that reality is distorted or obscured in the interests of mass markets.

Meanwhile today's teenager, restlessly in search of himself and particularly susceptible to mass manipulation, must wander through the complication of an anonymous image which isolates him from reality and subjects him to the dictates of motivational research. That his quest for identity as a particular person often degenerates into the cultivation of conformity to an anonymous image should therefore surprise no one. It is so simple today, when the time comes, to exchange blue denim jeans for a gray flannel suit.

Herein, then, lies a challenge to the Church—which means a challenge to you and to me and to the younger Christians in our midst—a challenge first to identify and to understand the origins and the implications of today's teenage image as it becomes manifest in our "Youth Culture." Like any culture, youth culture may be identified by certain standards of valuation, certain patterns of behavior, and certain symbols of meaning. Also like any culture, it can best be understood through its music, its literature, and its heroes.

Signs of Youth Culture

Today the advertising and merchandising industries, in concert with the communications industry, assiduously cultivate in our younger citizens certain quite dubious standards of valuation geared to capture the ten billion dollar teenage market.

On the often unhappy journey to maturity, uncertain youth in an uncertain century can derive at least some sense of security in the companionship of his peers by adopting distinctively similar patterns of dress and speech and maneuver. Such patterns of behavior serve also as a means of giving expression to new standards and new values.

The creed of consumer conformity, with all of its dangerous ramifications, can thus best be inculcated by mass manipulation of these patterns. The advertising, merchandising, and communications industries are able to do so—regardless of their motivations—precisely because they understand so thoroughly the significance of such patterns in the life of youth.

The image created for youth becomes quite evident in certain symbols of meaning which seem so meaningless to adults, but which give wordless meaning to the teenager's vision of himself.

Take, for instance, the automobile driver's license—symbol of speed and status, of power and prestige,

The blue denim curtain is not always of the teenager's making.

So also switch blades—symbols of survival to an uncertain generation—can be found in the nicest of Episcopal pockets.

A World of His Own

In his search for himself—bewildered by what he finds, bedeviled by what he cannot find—today's teenager soars on the wings of song (the ancient tranquilizer) into a world of his own. There's a most significant clue to this world in its songs, in the mood of the music and the meaning of the words. Its tones and tempos, frank and frenzied, are not so much a reflection of experience as a substitute for what is forbidden. But there are those whose multimillion dollar business it is to give expression and direction to today's teenage dilemma through such salable songs as "Teen Angel," "Lonely Boy," "Love Me," "Searching," and "On My Own."

Another multimillion dollar enterprise lays siege to the teenager's search for himself by means of a whole host of publications beamed expressly at youth's separate little civilization. We would do well to take note of the meaning of life implied in the pictures, stories, and advertisements of *Seventeen, Mad, 16, Teen World, Secrets, Photoplay, Playboy,* and the like.

The primary focus of youth culture is the teenage hero who, like heroes of all cultures, represents the symbolic image of those values which govern its behavior.

Such heroes as Frankie Avalon and Elvis Presley, Liz Taylor and Tuesday Weld, Dick Clark and Pat Boone, Colonel Dawson and Bat Masterson, form the vanguard by which industry gains entrance into youth's world and control over youth's culture. The heroes and heroines of teen-beamed music and literature return to tell of their bouts with sexuality, fatality, and brutality. They bring no news of a holy grail, but they do provide our youth with a steady diet of pseudosex, substitute sadness, and vicarious violence.

The Waiting Game

Thus the youth of today, allowed for a time to be neither a child nor a man, wandering through the wilderness of the space between adolescence and adulthood in search of himself, retreats into a commercially prepackaged world of his own where he can wait it out. And wait he must, for youth culture is essentially a way of waiting. But while he waits, the architects of his little world are at work inculcating certain standards of valuation, certain patterns of behavior, and certain symbols of meaning geared to make cash registers jingle. For many a hapless youth the quest for identity degenerates into the cultivation of conformity. So it is that teenage music and literature can form the stage on which teenage heroes become the mass model for each teenager's image of himself. And it takes a very brave young person to reject their lordship over his life as he plays the waiting game.

Follow Me

But what does our Lord require of youth? "Follow me" is His elemental command. Yet "Follow me" is the same command issued by these other idols who would be lord of youth also. And which is youth to follow? Which hero is he to worship? For worship he will, and follow he must. Wandering through the wilderness of adolescence in search of himself, he looks for evidence of what he might be in the image of those adults who point the way to some promised land.

The Church is the twentieth-century Body of Christ, the parish that Body in miniature. The Hero of heroes is therefore manifest in such poor portions of His Body as you and me and the younger Christians in our ranks. If in His Name and as His Body we would penetrate behind the "blue denim curtain" with nobler standards, lovelier patterns, and better symbols, we must first ask ourselves some questions. How heroic is our own style of life? Is it that style of life called Christian—its standards echoed in the Gospel, its patterns reflected in the Liturgy, its symbols focused in the Cross? Or does it merely reflect the hypocrisy of pouring holy water on the status quo of our consumer culture from which today's youth culture springs? Youth knows the difference. So the wheel comes full circle, and we have no stones to cast. But we have *the* Hero. We even have the music and the literature.

A packet to help parishes penetrate behind the "blue denim curtain" may be obtained on request from the Youth Division, 28 Havemeyer Place, Greenwich, Conn. (This is the same packet referred to in "The Young Church and the Long Look," FINDINGS, *September, 1960.)*

Three Ways God Acts Today

by Eleanor E. Sandt
Editor, Small Church Schools Materials

What will be happening two minutes from now?

As GROWING Christians we need to be ever increasingly aware of how God acts in our lives and in the world around us.

People develop their sensitivity to God in different ways. Most could not tell you how. There are, however, some practices that can contribute to our insight of God and to our readiness to lead children and young people to Him.

Listen to God's Word

One of the most helpful things you can do as a teacher or parent is to learn to listen better. Practice listening to hear what the Word of God is saying to you right now. God *is* speaking in the present. The next time you attend a church service, go in expectation of hearing something important—and then listen for it.

What you hear may be quite different from what a member of your family notices or what your neighbor is thinking about. God is speaking to each of us individually, and we must make ourselves ready to hear Him. This does not mean that we cannot agree on the truth of His holy Word; it simply means that we take His truth to ourselves, bit by bit, as we are ready for it.

If you will practice this kind of "expectant listening" for a few months, you will come to realize that boys and girls also hear for themselves. We can tell them *about* God, but this is quite different from their hearing His Word directly.

Listen to Children

Our responsibility in Christian education, whether at home or in class, is to free each child so he can examine his world and his part in it critically and honestly. Even the Word of God cannot easily penetrate the cloudy confusion that often marks a person's estimate of his own part in a situation. To help our children, we shall have to listen carefully to what they are saying to us, even (or especially) when they are griping about something.

Griping is always a poor substitute for thinking; without guidance it generates a dangerous head of steam. But when the steam is released, when a child knows he has been heard and respected, he is ready to broaden his view a little. Often he will do so of his own accord. At times he will respond to a quiet question such as, "Why do you suppose so-and-so thought that?" He will try to answer fairly and to hear other suggestions from his peers. The time may come when you should summarize or clarify the young person's thinking. This pulling together may be expressed as

a question: "Are you saying that sometimes we are so angry that . . .?" Or it can be a conclusion you yourself are just reaching: "I wonder if we don't often tend to think that. . . ."

Such patient attention to the complaints of youngsters is absolutely necessary if they are to move outward, instead of inward; if they are to be free to hear, instead of tightly wrapped in the bonds of self-interest.

As an adult, you need someone you can sputter to without fear of judgment and without embarrassment at having revealed your feelings. You can think better afterward. The ten- or twelve-year-old probably does not yet recognize this ministry of listening, but he instinctively seeks out the adult who does listen. He says his favorite listener "understands how I feel." But a good listener also helps the child to *change* his feelings and grow in understanding.

When you are helping a child by listening, both of you are ready to pick up new insights and to hear bits of truth you never really heard before. You become magnetized, and scraps of pure metal come rushing to you.

One caution: none of us, no matter how well we know Scripture, should presume to choose an exact passage to fit another's need. When we try to do this, we are in danger of quoting a neat phrase that has some pat verbal association, but may not touch the other person's concern. We oversimplify the problem by making it seem to be only a matter of words.

Instead of quoting Scripture to solve an individual's problem, we should make the Word of God available, praying that the reader will be enabled to hear what he needs. We do just this when we make sure young people attend worship regularly or when we read portions of the Bible in class.

Look for Love Around You

A second kind of learning a parent or teacher can practice from day to day is that of *seeing*. Watch the small situations that crop up around you and think about what they are saying of God's action. Remember that mother you saw on the train who so firmly separated two quarreling children, but so tenderly kept an arm around the one who was hurt by the quarrel. Or remember the storekeeper who patiently heard all the old lady had to say about her son and his family in Germany. This was not just "good business." In fact, it may have been very poor business for it kept another customer waiting. But to the storekeeper, talkative, proud, lonely Mrs. X was a person, not a mere customer. Perhaps these people were channels for the love of God. Certainly they were helping others to know love in their lives.

But what of the other mother you saw who said to her screaming two-year-old, "If you don't get off the floor, I'll have to spank you." Then, when he scrambled to his feet, she smacked, *hard!* No wonder sitting on the floor was his defense, and no wonder he was screaming with outrage when she carried him off.

There was no love in this situation. What was this mother doing to help or hinder her child's understanding of how *God* acts? We must not stand in judgment on her—we don't know enough about her background—but someone else may be asked to help that boy do some thinking later on. Perhaps you have his older brother right now in your church school class!

Oh, yes, that mother may be a member of your parish—baptized, confirmed, and communicating. Let's face it: Episcopalians aren't necessarily "good." Even for the best of us, living as a Christian is a daily battle with ourselves!

How Is God Speaking Through World Events?

A third way you can become increasingly aware of God's action in the present is by *reading*—the Bible of course, but also critical comments on current affairs. God is Judge as well as Creator and Redeemer. His punitive action is not always immediately evident—the wicked do seem to prosper—but in world events we can sometimes see an inevitable and righteous retribution at work.

In *Creed or Chaos?* (written during World War II), Dorothy Sayers argues that international disaster was unavoidable in the light of our widespread sins of greed, luxury, and exploitation. She also sees the war itself as bringing the English people to a renewal of basic values. The suffering of the blitz, the destruction of property, the disruption of family life, the deprivation, brought new answers to the question, "What is most worthwhile?"

America's lesson was not so hard, but as a result our responsibilities in the family of nations have become greater. If we see ourselves as blessed in our prosperity, what should be our response? As the nation that dropped the first atom bomb, what signs of penitence have we shown? What are we doing to make other nations trust us? If we are in a position of world leadership, what is our responsibility for stopping the deadly arms race? If we are stewards of vast natural resources, are we using, distributing, or squandering them? When we give lip service to our principle of equal opportunity for all people, how do we witness to it within our own boundaries?

It is not the scope of this article to answer social, economic, or political questions. But the ones above are raised as examples of things to think about in the light of God's action in our times. What were the prophets saying to a chosen people in Israel? What are they saying now to an affluent and fortunate people in America?

Social issues will be raised from time to time in your class. The specific question will depend on your community and what is current in the news. But remember that what is true of right relations between individuals is also true of groups within a nation and of nations within the family of nations.

God is acting now in your life—through Biblical revelation, through personal relationships, and through social problems in community and nation. As you become increasingly aware of His action, you will become better prepared to carry out the purpose of Christian education: to help each person to see, understand, and respond to God's action in his life, and in the lives of others, insofar as he is able to do so.

A close-knit fellowship among teachers is not just a happy by-product of teacher training—it is a prerequisite for real growth.

Teacher Training Every Week

by Clarke K. Oler, Rector
Emmanuel Church, Cleveland, Ohio

WEEKLY teacher training at St. John's Church, Youngstown, Ohio, has become the foundation of the whole Christian education program, and the healthiest and happiest operation, in the parish. Five years ago, St. John's church school began to implement the Seabury curriculum. At that time teachers were gathering monthly for a dinner meeting devoted for the most part to a discussion of projects, pageants, and so forth. Church school enrollment was approximately two hundred, and we had twenty-five teachers in fifteen classes. We had three "deans," each supervising five classes. Church school met only at eleven o'clock. Today there are forty-two teachers and four "deans." We have a double church school of seven classes at nine o'clock and fifteen classes at eleven o'clock. Active enrollment is 310.

Our first attempt at teacher training was made in 1956. We met twice monthly, using the Diocese of Michigan's teacher training guide, *How Shall I Teach?* (Leaders', $1.50; Teachers', $1.00). However, the lack of continuity caused by the gap between meetings led us the following fall to schedule our meetings every week, adapting the Diocese of Michigan's curriculum to our own needs. Interestingly, we found our teachers attended more faithfully on a weekly basis than they had on the biweekly schedule. About 25 per cent came regularly.

Our Objectives Begin to Change

Initially our objectives were to obtain, as nearly as possible, 100 per cent attendance, and to train our teachers in the *skills* of teaching, offering training in *content* when they asked for it. Within the first year of weekly teacher training, our objectives began to change. We found that the weekly schedule provided a unique opportunity to build a strong *esprit de corps* among teachers and to weld them into a true fellowship. We came to realize that this fellowship was the primary asset of our training program.

A dean expressed it this way, "We have the most closely knit teaching staff of any church school in the area. Nowhere has any group enjoyed weekly study, fellowship, and work as has this group." Bible study became our major concern. It met the individual needs

of teachers and was also one of the chief agents for uniting us.

The closer the group drew together, the better teachers accepted the training aspects of our meetings. The discussions on doctrine and on the goals of religious education were increasingly fruitful. We stopped worrying about the fact that we didn't have 100 per cent attendance and concentrated on involving more and more deeply the teachers who did come. Actually, attendance began to improve, and now we have 40 to 50 per cent of our staff attending with regularity.

Steering Committees

During the first year of our weekly program, the director of Christian education and the associate minister assumed full responsibility for planning and carrying out the sessions. This, too, changed with our changing objectives. Rotating steering committees were formed, with one membership change each week. The director of Christian education and the associate minister assumed the roles of resource persons, attending all weekly sessions and meeting with the steering committee to discuss the post-meeting reports and to plan future meetings. The steering committees actually conducted the meetings, and the resource persons functioned in any way the steering committee wanted them to. In our opinion, the formation of steering committees was the most important step we took: the group gained a sense of responsibility for its own growth; the actual needs of the teachers began to be revealed and to be met with much greater sensitivity and relevance.

A teacher reports, "The thing I like most is the fact that we come as amateurs, not too sure of ourselves and our problems. Then, as questions are asked, we begin to see light, things take on meaning, all of a sudden we begin to understand the deep and the profound, which turn out to be not so deep or profound. We begin to act like teachers and think like teachers."

We stressed constantly that the group was itself a typical class in Christian education. The members actually experienced from week to week the problems of the classroom situation, both from the students' and from the teachers' point of view. Sometimes the steering committee would plan what turned out to be a bad session, but everyone profited from the evaluation at the end of the meeting, coming to understand why some sessions are better than others.

Special Training

We discovered that it is almost impossible to "tell" a person how to be an observer. The only way to train observers is to demonstrate the work week by week, and to let the teachers actually practice observing. Therefore, we appointed a "student" each week to act as observer of the meeting in conjunction with one of the resource persons. The "student" observer would give his report first, the resource person second. As time went on, the teachers became more and more interested in the observer's role and began to introduce the technique into the classroom.

As the group began to feel the need of special training in certain areas, they requested that we plan workshops to bolster them in the skills they lacked. We brought in specialists to conduct workshops in handcrafts, storytelling, and creative dramatics. The meetings were particularly effective because they grew out of the expressed needs of the group.

Teacher Training Guides

When the steering committees were set up, we abandoned the Diocese of Michigan's guide for teacher training. Instead, we used our post-meeting reports and the special requirements of the Church calendar as the basis for each week's session. At this point, we feel we could implement any teacher training curriculum with good results provided it did not last more than about thirteen weeks. The point is that the group is now strong enough to maintain itself and benefit from a set teacher training program. However, if the set program were too long, the group might lose the feeling that its more urgent needs were being met by the weekly meetings. This was the problem we encountered when we tried to start our teacher training program with a set curriculum: our teachers had so many immediate needs that the curriculum seemed academic.

Our experience leads us to the conclusion that teacher training programs should begin by building a group that is sympathetic and sensitive to the individual needs of teachers. One of our members expresses as the heart of our program, "the electric quality during the silences of the devotions, the feeling of the actual presence of God. Men and women being free to speak of things that are close to their hearts. And—most important—discovering that others wonder, too, and have different ideas, and that there are many ideas and stages of development in learning about God." A teacher training curriculum, such as the one prepared by the Diocese of Michigan or the National Council's *Teacher Training Guide* (The Seabury Press, $2.00), has the best chance of being effective once the group has achieved strength and continuity.

The Contribution to the Parish

The teacher training program at St. John's has become more than just a means of training church school teachers. First, it is, in itself, an adult education program; people other than teachers have enjoyed it. Second, it has proved to be a leadership training program, producing able and theologically literate leaders for all aspects of our parish program. Our vestry, men's council, youth program, and women's program have all been strengthened by men and women who have attended our teacher training meetings. A wonderful growth has taken place, and the group comes as close as any in our parish to exemplifying the true Christian fellowship.

In summarizing our program one person said, "So many of us found these weekly meetings were an oasis in a desert. We gained a feeling of individual worth and of belonging. I could not have lasted through last year without those meetings, which gave me renewal from insistent demands and the strength to go on."

Teaching the Bible in Classroom and Church

by William Sydnor

Sexagesima, February 5, 1961

POSSIBLE SUBJECT: Trust in the Lord
BASED ON: Daniel 3 and the Collect

The account of Shadrach, Meshach, and Abednego in the fiery furnace is a great story and deserves to be heard and enjoyed. As we have it in Daniel, this story of three faithful men is filled with calculated suspense. With each repetition of the names of the musical instruments, "horn, pipe, lyre, trigon, harp, bagpipe . . .," danger moves insidiously, inevitably nearer. The words sound a cry of warning. First, the danger is distant and general; soon it is centered on the three faithful Jews. At the final repetition of the fateful words, they are faced with a life-and-death decision. Like the nocturnal agony of hearing the distant footfalls of the secret police approaching, and finally the dreaded knock on the door, the effect created in Daniel is one of unbearable tension. Reread the story aloud until you have caught its spirit and power. Careful preparation will make the reading of Daniel 3 in church or classroom a memorable event.

In the Collect for this day we pray "that by thy power we may be defended against all adversity." The three Jews in the story were prepared to trust in God even if He did not save them from death.

Here is the kind of courageous faith often seen in those sick persons who pray for healing which does not come, and who continue to pray believing. If our prayers were always and obviously answered, belief in God could degenerate into belief in a heavenly vending machine. Prayer involves faith, and faith has an element of no guarantee as to the outcome.

The three men are giants of faithfulness because their trust in the Lord continues undiminished when everything has gone against them. Verses 16–18 are the spiritual climax of the story. The pressures to make Shadrach, Meshach, and Abednego conform to the popular religion of the times were here defeated by their unswerving trust in the living God.

Quinquagesima, February 12, 1961

POSSIBLE SUBJECT: Love Is of God
BASED ON: The Book of Jonah, and the Collect and Epistle

The Book of Jonah is the story of God's love and of one man's lack of love. It is a parable or sermon, not a historical document. There was a prophet named Jonah (II Kings 14:25), but beyond this fact all else is a symbolic tale about Israel's nationalistic narrowness and her efforts to avoid her mission of proclaiming to the world God's love for all men.

Two editorial changes make the story read more smoothly. (1) Omit the psalm (2:2–9) which a pious writer added later. (2) Transpose verses 3:5 and 4:5 to follow 3:9 (probably their original setting). Certainly the latter part of the story flows better with this change.

Now read the story over several times in preparation for telling it. Note the artistry of the writer. Jonah's lack of concern for others is seen over against the generous concern of the rough, pagan sailors. God is patient with Jonah and is willing to forgive both the unrighteous people of Nineveh and the self-righteous prophet. Jonah is impatient with God, impatient with the plant that withered, and vengeful toward the people of Nineveh.

Jonah's complaint against God (4:2) is that He is behaving as He has always behaved (Exod. 34:6; Jer. 31:3). The story ends with the prophet sitting on a hillside pouting because God insists on treating all men in this same way.

The Book of Jonah is a sort of bridge between the Old and New Testaments. The people of Israel knew that God cared deeply for them. When our Lord came, men began to realize that God loved the whole world (John 1:29, 3:16; Titus 2:11).

This line of thought quickly leads to the conclusion: "if God so loved us, we also ought to love one another." (I John 4:11) If we are aware of God's love, we show our gratitude by being loving to others. If, like Jonah, we fail, then "all our doings . . . are nothing worth." (Collect)

Lent I, February 19, 1961

POSSIBLE SUBJECT: Tempted of the Devil
BASED ON: Exodus 32:1–6, 15–24, 30–34, and the Collect and Gospel

As Lent begins, we think of the discipline and abstinence by means of which our wills are strengthened to resist temptation. Here is a possible way to begin: "Jesus was tempted by the devil in the wilderness. Are we ever tempted?" There will probably be some nods and, among those who are very literal-minded, shaking of heads since they have never had a face-to-face conversation with a horns-and-tail devil. I would continue by saying, "My temptations often come from little whispers inside me inviting me or daring me to do something I should not. There is another way in which I am tempted that is even harder to resist: other people tempt me. Not bad people, but just ordinary, everyday people. They do not mean to hurt me. Often they are giving me what they sincerely consider good advice.

Here is the kind of advice I mean: "Tell your mother you found the money; she'll never know." "I'm going to tell the teacher I was sick and couldn't study. Why don't you do that, too?" "He's the teacher's pet. Let him take the blame. He won't get punished." Friends try to help us keep out of trouble or help us get ahead. Sometimes, however, in doing this they tempt us to do something wrong.

Tell the story of the golden calf (Exod. 32:1–6, 15–24, 30–34) as the story of Aaron who did the wrong thing because that was what the people wanted. He did it so the people would like him. It did not occur to him to do what would please God.

Lent is a time when we seek to learn how to please God. A good Lenten prayer to learn so we can say it when we know we are getting in trouble is Hymn 438, stanzas 1 and 2. (If you sing it, the second tune is preferable for children.)

Lent II, February 26, 1961

POSSIBLE SUBJECT: Avoid Evil

BASED ON: II Samuel 12:1–10, 13–14, and the Collect

The story of David and Bathsheba, the wife of Uriah the Hittite, is an appointed lesson for this day. The children may bring the story up in class. There is no need to avoid talking about it in church.

It is the story of what happened to King David after he had stolen another man's wife. Because he was king, he may have thought he could break one of God's commandments and it would not matter. But that was not the case.

"Do you know what happened?" you may ask. Perhaps one of your listeners can tell the story of Nathan's visit, including his parable.

There are two lessons that I learn from this story. First, like David, I find it easier to detect wrong when another does it than when I do it myself. David needed the eyes of the prophet to help him see how wrong he had been. Lent is a time when I try to stay closer to the Lord Jesus so His eyes can help me see when I am wrong.

The second thing I learn from King David is that when I am wrong, I should not try to cover it up. Rather, I should admit it and ask God's forgiveness.

Last week we learned Hymn 438 (stanzas 1 and 2). Let's see how many can say it (or sing it) from memory. This is a good prayer to say every day during Lent. We want the Lord Jesus to stay near by to defend us from enemies that would steal our hearts and keep our hands from serving Him. (See the Collect.)

Statement on Weekday Religious Education Adopted by the National Council

For almost fifty years, programs of "Weekday Religious Education" have been held in all parts of our country. The United States Supreme Court has upheld the constitutionality of "released time" programs, provided they are held away from public school property and without benefit of public school administrative machinery. Mr. Justice Douglas [William O. Douglas, Associate Justice, U. S. Supreme Court], writing the majority opinion in the Zorach case, said,

"When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs . . . We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence. . . . It can close its doors or suspend its operations as to those who want to repair to their religious sanctuary for worship or instruction."

The 1960 White House Conference on Children and Youth gave its support to weekday religious education in these words:

"We recommend the offering to children and youth of greater opportunity for specific religious education in many weekday activities including released time or dismissed time from public schools for programs off public school property under the supervision of local religious bodies."

Persons are whole beings, and the truth of God is whole. To be complete, education must be comprehensive and treat the whole person. In the United States most children and youth attend public schools. Because these pupils represent a great variety of religious creeds and organizations, public schools are not permitted to teach a particular faith or to give the religious dimension necessary to a complete education. This is the task of the home and the Church.

Weekday religious education on released time (or dismissed time), as an integral part of the total Christian education program, is intended particularly to enable the churches to supplement, interpret, and integrate with Christian teaching, the learning experiences which pupils have in public schools. Indeed, this is now approved as the *unique* purpose of the program of weekday religious education of the National Council of the Churches of Christ in the U.S.A. A new curriculum is being prepared to help the churches to carry out this purpose. This is in contrast to previous weekday religious education curriculum designed primarily to supplement the Sunday church school.

We recommend this purpose of weekday religious education on released time to supplement public school instruction.

The Department of Christian Education is eager that parishes and missions appropriate the time granted by states as a means of reaching our children and youth. We urge diocesan departments of Christian education to participate in state council programs of weekday religious education. We encourage parish clergy and directors of Christian education to share in local programs either during or after school hours. Because the public schools would find it impossible to deal with many religious bodies, we urge cooperative planning which can eventuate either in a cooperative program or in separate programs for individual churches. Careful planning and administration and adequate financing are necessary to assure high standards and permanence.

We invite and urge our diocesan departments and our parishes and missions to share with us and with their state councils of churches and the National Council of Churches their experience and concerns, their plans and hopes, for weekday religious education in their areas.

Sight and Sound

In the October, 1960, issue of FINDINGS, we analyzed the state of audio-visual education in the Episcopal Church and indicated certain directions for the future. It could not then have been forecast how soon our predictions would become fact. But fact they are already becoming, at least in part.

West Coast Film Library

At the October meeting of the National Council, a West Coast branch of the Audio-Visual Film Library was authorized. Several months will be required for the branch library to become established for efficient operation, but it should be able to handle requests by February.

After a careful survey, we have decided to establish the branch at the Church Divinity School of the Pacific. The Very Rev. Sherman E. Johnson, dean of the seminary, has graciously provided space in their new library building for storage, inspection, and mailing. Correspondence should be directed to the National Council Audio-Visual Library, 2451 Ridge Road, Berkeley 9, Calif.

The branch library will supply the Church in the West with a faster and more economical film rental service. Only film and exhibit rentals will be handled through the branch. Purchase orders for filmstrips should still be directed to the library at 281 Park Avenue South, New York 10, N.Y.

Since demand must determine growth, only a small percentage of the hundreds of films now in New York will be immediately available from Berkeley. A listing of films available from the branch will be made known from time to time. In addition, the branch, like the New York library, will help users rent films that are not included in its catalogue.

We hope that there will be an encouraging use of this first branch library as the Church expands its program in audio-visual education.

National Institutes

The Presiding Bishop has appointed an Advisory Committee on Audio-Visual Education. The establishment of this committee was announced at the October meeting of the National Council, and its first meeting has been held.

Emerging from the committee's work are plans for a national training program of major dimension and depth. Beginning this summer, two National Institutes in Audio-Visual Education will be held for diocesan directors of Christian education and chairmen of diocesan audio-visual education committees. These intensive, ten-day institutes will carry graduate credit and will help provide leadership for three-day diocesan workshops for parish leaders. Specific information about the institutes will be released shortly.

Film Review

The Procession

Broadcasting and Film Commission, black and white, 28 min. Rental from local film libraries or from the Audio-Visual Film Library (281 Park Avenue South, New York 10, N.Y.). $8.00.

"Some people say that ministering in the city is like ministering to a procession. If this is true, the Church must learn to minister to these people as they move slowly by." In this fashion *The Procession* states its central thesis. The thesis is elaborated by exploring examples of the Church's ministry to various segments of the procession. First, there is the work going on in a modern office building in Chicago where the congregation is made up largely of individuals unrelated to other persons or even to communities. Then the problems of suburbia are explored, and an example shown of the Church meeting the problems of mobility and insecurity found so often in suburban family life. The changing neighborhood presents a challenge to most established city parishes. The film documents the acceptance of the challenge by one parish. Lastly, the role of the Church in city slums is shown to be imperative if we are truly to preach and live the Gospel.

This film proves the wisdom of trusting film production to the genuinely gifted. Willard Van Dyke's genius is clearly evident in this well-made documentary. *The Procession* not only communicates facts, but also develops an artistic validity uncommon among religious films. Highly recommended for use with adults.

Filmstrip Reviews

Easter in the Family

Family Filmstrips (5823 Santa Monica Blvd., Hollywood 38, Calif.), color, 42 frames, 33⅓ rpm record, guide. $10.00.

Here is material for parents' groups as they prepare for Lenten family observances and the celebration of Easter. There are many practical suggestions for Christian family life.

"Getting to Know God Better"

Family Filmstrips, 4 filmstrips, color, 2 records, guide. $25.50.

Individual titles in this series for children of junior age are:

Getting to Know God Through His World, 42 frames. The reliableness of what we know about the world indicates the reliability of its Creator; what is unknown about the world increases our sense of wonder about its Creator. This almost too-precious filmstrip is redeemed by a rather honest appraisal of such events in nature as tornadoes.

Getting to Know God Through the Bible, 42 frames. Repeating some of the ideas of the first filmstrip, this one links nature with the Genesis account of the Creation. Experiences of the patriarchs, prophets, and psalmists are also related to the subject. The filmstrip concludes with the moral imperative and our worshipful response to God's love for us.

Getting to Know God Through Prayer and Worship, 39 frames. Unfortunately, this filmstrip will probably be unusable in Episcopal parishes; the concrete examples from public worship upon which it draws are entirely from nonliturgical traditions.

Getting to Know God Through Jesus, 39 frames. The series concludes with the ministry, teaching, and atoning work of Christ. The image of Christ is based on several popular "portraits," which go a long way toward destroying the otherwise creative approach of the script material.

Speaking generally, this series reveals in many small ways a pietistic attitude uncommon to Anglicanism. The series could be helpful to our own tradition, but it is not likely that many parishes will find it their next purchase requirement.

"Learning to Look"

Filmscope (Box 397, Sierra Madre, Calif.), color, six filmstrips, one record, guide. $36.50 complete; single filmstrips, $5.50; single records, $5.00.

I wish I could give a good, practical suggestion on how to use this series in Christian education. It is an outstanding achievement. Perhaps parish day schools and daily vacation church schools will find it a valuable resource

in creative art activities, and some church school teachers may find it helpful in revealing the beauty that surrounds us.

By means of superb photographs the filmstrips present the viewer with the varieties of color, texture, and design in the world around us. Titles of the six filmstrips indicate the range of pictorial material: *Trees; Lumber; Plants; Desert Flowers; Desert Textures; Desert Soil, Sand, Stone.* The recordings offer rich musical accompaniments with a bare minimum of explanatory narration. The series is a superior piece of work.

Isaiah Sees the Lord

Christian Education Press (1501 Race St., Philadelphia 2, Pa.), color, 45 frames, guide. $5.50.

In this filmstrip, produced by the Evangelical and Reformed Church together with the Congregational Christian Churches, the experiences related in Isaiah 6:1–8 are analyzed and related to Christian worship. An engaging technique is employed, combining various kinds of visual material: artwork, photographs of real life, and photographs of a modern dance group. The script is simple and well written.

Often the filmstrip achieves its difficult purpose: to explain worship and also to relate worship to the realities of life. The producers were not guided by the Prayer Book, but the principles of Christian worship are a common heritage. Only one frame, showing individual communion glasses, will call for particular explanation to Episcopalians. Far more difficult for some people, however, will be the unique technique of the filmstrip itself.

The guide provides a script for children as well as for adults. Ample utilization helps are also offered. As an introduction to a study of worship, this filmstrip will be highly usable.

Playing It Square in the Family

Christian Education Press, color, 85 frames, guide. $5.50.

In this amusing family situation, everyone seems to be rushing in his own direction and there seems to be no relationship between family members. The filmstrip provides answers to the question "What makes our family Christian?," but the viewing group will need to reflect on the clues provided. In the reflection process, many personal experiences are bound to be recalled. With purposeful leadership the group will be able to come to a clearer idea of what a Christian family should be like.

The guide is excellently prepared and gives specific suggestions for using the filmstrip with primary children on through to adults.

"Marriage Counseling Kit"

Family Filmstrips, 4 filmstrips, color, 2 records, guide. $25.50.

Possibly, a wider use of this series will be found than one would first suspect. For example, it may be used by clergy in counseling individual couples or by groups of young married couples as a "refresher" on the principles of Christian marriage. Some of the filmstrips in the series might be used with young unmarried adults or even older teenagers. I suspect the "Marriage Counseling Kit" will be a valuable tool for many clergy.

Individual filmstrips in the kit are as follows: *Marriage Makes A Difference* (40 frames) explores some of the important differences between courtship and marriage. This filmstrip helps to prevent disappointment over marriage by offering practical ideas for keeping love and romance alive.

Marriage Requires Adjustments (46 frames) extends the practical help provided in the first filmstrip. The religious life of the married couple is stressed and the role of the Church in family life emphasized.

The Intimacies of Marriage (40 frames) provides a frank appraisal of sex in marriage. The filmstrip is largely concerned with Christian attitudes rather than with sex education itself.

Making Marriage Last (40 frames) faces the reality that successful marriage requires planning and work on the part of both the husband and wife. Like other filmstrips in the series, this one offers many concrete illustrations and suggestions.

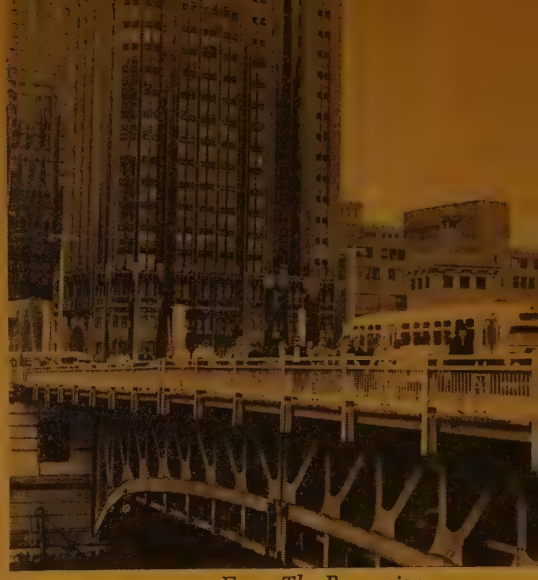
The artwork is bright and gay, the narration matter-of-fact. Practical suggestions for utilization are included in the guide. Perhaps the greatest drawback to the series is that it deals exclusively with middle-class situations.

Book Review

The Old Testament and the Fine Arts

By Cynthia Pearl Maus. Harper & Brothers, 1960. 820 pages. $5.95

The newest in this rapidly accelerating series contains material from many of the same sources as *The Church and the Fine Arts* and *Christ and the Fine Arts.* The conception of the series, however, surpasses its execution. Few of its poems, graphics, and rewritings of the Bible are worthy of being classed among the "fine arts"—they are versifications, illustrations, Sunday leaflet prose. The hymns and spirituals hit a better average of excellence.



From *The Procession*

While one wonders how such a book can be put together for Harper & Brothers without the inclusion of Blake's Old Testament engravings, let alone the unexcelled graphics of medieval artists, one may be grateful for the renewed acquaintance with Saul Raskin. His works take on renewed significance —for this reviewer at least—when seen in this context.

As in our review of *The Church and the Fine Arts* (FINDINGS, October, 1960), we may say: a lot of pages, a lot of pictures, for a little price. But is it worth it? Maybe it is for a parish library, as a resource for parents and church school teachers.

Record Review

The Unknown Century of American Classical Music (1760–1860)

Vol. 1, Arias, Anthems, and Chorales of the American Moravians. Soloists, chorus, and orchestra conducted by Thor Johnson. Columbia ML 5427, $4.98; MS 6102 (stereo), $5.98.

At last our own American heritage of music may come to be more generally known than has been possible up to now, for Columbia is undertaking a series of LP albums which should go a long way toward uncovering our neglected musical past.

This first album reveals the fantastic musical enthusiasm and classical culture of the Moravians, who otherwise are well known for moderation and simplicity. Such glorious music as they did make for their worship of God! Not only chorales, but arias and anthems, too. All in this collection have orchestral accompaniments of great dignity and delicate proportion.

This is music that soars. It takes off and liberates the spirit. It is truly religious music. —JOHN G. HARRELL

Book Notes

Edited by Charles E. Batten

Safe in Bondage, *by Robert W. Spike. Friendship Press, 1960. 165 pages. Cloth, $2.75; paper, $1.50*

Turning World, *by Betty Thompson. Friendship Press, 1960. 128 pages. Cloth, $2.95; paper, $1.50*

Impact, *by Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. Friendship Press, 1960. 125 pages. Paper, $1.50*

These volumes have three things in common: (1) they are most imaginative and attractive books in format and design; (2) they deal with the mission of the Church in the world; (3) they evoke enthusiastic response from this reviewer.

In *Safe in Bondage,* Dr. Spike presents an unhackneyed discussion of the domestic mission of the Church to men and women in the suburban, rural, and urban cultures of our country. He writes against the background of modern molders of culture and in terms of many contemporary problems. It would make an exciting book for adult study groups, for it plots a new course for the mission of the Church to the outsider as well as to those within.

Turning World has an engaging journalistic style, coupled with compelling photographs. Miss Thompson, a staff member of the World Council of Churches, records her impressions of Christian unity, witness, and service in the churches throughout the world, gained from a global trip and from living for two years in Europe. Put it on the reading table of a parish library, and it will probably create much interest. There are few books which can be recommended more highly to interested young people, or their parents, on the work of the World Council of Churches.

Impact is a different book! Reactions to it will probably be very strong, either for or against, for it is largely an impressionistic book. It is subtitled "The Exploration of an Idea," and the idea is that "Christianity is the collision between God and man, and the point of impact of this collision is the Church in mission." Through stories, photographs, poems, articles, and quotations, a survey is made of the scope of home missions throughout the years and of the activity of the Church today. This presentation does convince one that "Impact shatters silence. Fires darkness. Impact is the quiet touch of love." The book is an effective demonstration of the thesis it seeks to impart.

The Difference in Being a Christian, *by Stephen Neill.*

Where Our Bible Came From, *by J. Carter Swaim.*

The Reformation and Protestantism Today, *by Clyde Leonard Manschreck.*

Poems to Change Lives, *compiled by Stanton A. Coblentz.*

Present Trends in Christian Thought, *by Lotan Harold DeWolf.*

What Baptism Means, *by John W. Meister.*

Reflection Books, Association Press, 1960. 125 pages each. Paper, $.50 each

Bishop Neill's book is a new edition of *The Christian Character.* It develops the thesis that being a Christian depends on a certain inner relatedness to the living Christ and that this transforms all other relationships and eventuates in the fruits of the Spirit. This book is highly recommended and should be excellent for group study.

Where Our Bible Came From has an awkward title, but that is all that can be said against it. I know of no book of the size and price which presents as much information on the subject as well as this one does. An excellent concise statement of the origin, content, and canon of the books of the Bible.

The Reformation and Protestantism Today gives a short summary of the central issues of the Reformation and their continuing manifestations as religious issues in Protestantism. It is a helpful volume.

Poems to Change Lives is a well-chosen anthology of ninety-six selections from world literature. The poems speak about vision, faith, brotherhood, death, courage, devotion, and other religious themes, and will be helpful in private devotions or public worship.

Present Trends in Christian Thought, subtitled "Crisp Pro-and-Con Introduction to Major Theological Issues," is too general to be of much real value. Anyone interested enough to read in the area will have to dip more deeply to gain an understanding of the issues. There are still some areas where "a little learning is a dangerous thing," and this subject is one.

What Baptism Means attempts to cover the whole subject of baptism without dealing sufficiently with the widely divergent views of various religious bodies on the meaning of this sacrament. Not recommended for Episcopalians.

Leaves from a Spiritual Notebook, *by Thomas S. Kepler. Abingdon Press, 1960. 304 pages. $5.50*

The able Professor of New Testament Language and Literature at the Oberlin Graduate School of Theology has presented in this volume an anthology of 327 selections of personal sketches, prayers, and devotional readings, representing a wide variety of authors and including several selections of his own. The volume contains excerpts that are well-known, but often difficult to find, and for this reason alone is worth its price. In addition, there are many selections unfamiliar to this reviewer which speak to his condition. The indexes are a real aid in making the volume useful. This is a good book in which to dip occasionally, and the author is to be commended on his presentation.

American Culture and Catholic Schools, *by Emmett McLoughlin. Lyle Stuart, Publisher, 1960. 288 pages. $4.95*

Tax funds are being sought to support the Roman Catholic educational system, which enrolls about four million young people. Few Americans have any information by which to judge the parochial schools claim for tax funds. In the absence of objective reports, the ex-Franciscan friar Emmett McLoughlin offers data drawn from his own experience, which supports the thesis that the aim of the Catholic school is to train Catholics. "Everything else is subordinate to this primary goal." His own training was against freedom of thought and worship, against government drawing its authority from the consent of the governed, against separation of Church and State. On the basis of this personal experience, he opposes the use of tax funds for parochial schools. "The Catholic school is the voice of the Catholic Church."

His readable book suggests the need

or much more information on which to base decisions of public policy. *(R. L. Hunt)*

Helping Your Gifted Child, *by Ruth Strang. E. P. Dutton & Co., 1960. 270 pages. $4.50*

In recent years the term *exceptional children,* used formerly in reference to highly talented youngsters, has come to mean children with mental, physical, and social handicaps. Talented boys and girls are now called *gifted children.* Whereas there has been considerable progress in serving the handicapped, there has not been marked progress in meeting the needs of children with superior mental ability. (It is safe to say that *both* areas need much more attention!)

Dr. Strang, Professor of Education at Teachers College, Columbia, has written a book which will help parents, educators, and Church leaders. Whether a gifted child measures up to his potential (which was one of the concerns of the recent White House Conference for Children and Youth) depends to a great extent on his motivation. Here the Christian doctrine of stewardship should have its rightful influence. The church school can help, too, by being more sensitive to the needs of a particular child or group of children who may be ahead of their peers.

The author describes gifted children at the preschool, elementary, and adolescent levels; discusses their problems and the responsibility of adults for the best development of their children. She is sensitive to their religious needs.

The appendixes are among the most valuable parts of the book, especially those which list books for parents and for gifted children. *(R.U.S.)*

The Pulpit and the Plow, *by Ralph A. Felton. Friendship Press, 1960. 168 pages. Cloth, $2.95; paper, $1.75*

Professor Felton, surely one of the most informed men on the rural church, gives much evidence of his knowledge and insight in this study of the rural church around the world. He begins with a discussion of the rural world and the church in it, considering questions of land ownership, the cooperative movement, community health, and literacy. He then presents problems of the rural church: enlarged and merged parishes, cooperation, stewardship, and leadership, including training and motivation for rural ministers. Although short, the volume is packed with valuable information.

Nursery-Kindergarten Weekday Education in the Church, *by Josephine Newbury. John Knox Press, 1960. 203 pages. $3.50*

The increasing popularity of preschool weekday education has created the need for a resource book that outlines the most desirable practices in early childhood education and sets these practices in their true environment--the parish Christian education program. Josephine Newbury has written such a book, drawing on her years of experience as an educator and on a lifelong devotion to her Church and to our Lord's work among children.

Simply and clearly, Miss Newbury answers questions pertinent to every church planning a weekday nursery or kindergarten. She describes the process of establishing a school from the first survey the church makes until the school has become an integral part of the church's total program of Christian education. She speaks extensively about educational standards, qualifications, the duties and responsibilities of teachers, rooms and equipment, parent-teacher relationships, and methods of evaluation. She elaborates on methods and programs that provide creative experiences with music, art, science, and literature. Health, education, and safety are dealt with in detail as an important phase of education.

This book is unique in that it makes all these things meaningful in the young child's growing relationship with God. It is a more valuable resource book for parish day school personnel than many other fine books about preschool education.

A set of filmstrips and two guides for study and discussion, based on Miss Newbury's book, are available through the Presbyterian School of Christian Education, 1205 Palmyra Ave., Richmond 27, Va., for about $4.00. *(Earluth Epting Abbitt)*

Protestant Thought and Natural Science: A Historical Interpretation, *by John Dillenberger. Doubleday & Company, 1960. 310 pages. $4.50*

In this book the author, who is a professor of theology at Drew University, has attempted in a new way to get beyond the obvious issues to the deeper underlying problems in the relations of Protestant theology and natural science. Although this is primarily a historical study of the period since the Reformation, the two concluding chapters analyze changes in theology and science in the last half century and indicate what these changes mean for the relation of the two disciplines. Professor Dillenberger defines the fundamental problem beneath all the issues as "the relative authority and interpretation of nature and Scripture in theological matters." There is an excellent bibliography. *(Owen C. Thomas)*

Reinhold Niebuhr on Politics, *edited by Harry R. Davis and Robert C. Good. Charles Scribner's Sons, 1960. 364 pages. $6.50*

Harry R. Davis, Professor of Government, Beloit College, and Robert C. Good, Associate Professor of International Relations, University of Denver, have taken excerpts from sixteen books and one hundred and seventy articles by Reinhold Niebuhr and organized them into a convenient form to "present the structure of his matured philosophy of politics." This is a remarkable production. The result is well systematized although "it would be very unNiebuhrian to understand Niebuhr's thought as a fixed system."

The book begins with an analysis of the contemporary crisis and a criticism of the solutions offered by the "false utopians" (the liberals) and the "hard utopians" (the communists). Part II is a systematic statement of Niebuhr's political philosophy. The concluding section deals with specific problems of the day, including economic power, race relations, internationalism, the Soviet threat, world responsibility, and foreign policy. This helpful book should aid many who are seeking to know, in a more systematic manner than is possible from general reading, the political thought of unquestionably the most widely read and influential American theologian concerned with the relationship of Christianity and political philosophy and action.

My Picture Story Bible, *by Dena Korfker. Zondervan Publishing House, 1960. 512 pages. $3.95*

It was a great disappointment to open *My Picture Story Bible* and to discover so few illustrations and to find the twenty-four full-color pictures harsh and garish. One wishes that the few but far more sensitive and discerning black-and-white drawings had been used extensively in the book.

This retelling of the Bible in 270 stories with many doctrinal and moralizing insertions and quiz questions after every story seems overly pedantic and routine.

You may have to pay more, but there are far more reliable Bible books, more closely graded, and containing better art to illuminate the Holy Scriptures for boys and girls from six to twelve. *(Mary P. Harrell)*

ITEMS

Youth Offering Project • Directors' Meeting in St. Louis

THE 1961 YOUTH OFFERING has been designated by the National Council to assist five world youth projects in Europe, the Near East, and the U.S.A. These projects will enable Episcopal Young Churchmen to express their concern for the current mission theme, "Into All the World Together," by financial participation in youth work on strategic frontiers of the world.

A total of $4,250 is required to cover the needs of the five projects:

1. $750 will furnish the Protestant Youth Center of the Old Catholic Parish of Vienna West in Austria.

2. A new leadership training program for young laymen working among the Christian youth of East Germany will receive $1,500.

3. Metropolitan James, Bishop of the Greek Orthodox Church in Istanbul, Turkey, has requested $1,000 to pay the salary of the full-time director of Youth House, headquarters for work among 250 young people in the District of Kurtulus, Istanbul.

4. $500 will be given to the Summer Camp Scholarship Fund for Indian Americans in the U.S.A.

5. $500 will be given to the East Harlem Protestant Parish in New York City to help pay for the services of a full-time worker among young drug addicts. The Rev. George Webber, minister in the East Harlem Parish, states that in 1959 over five hundred new persons asked for help with their drug addiction problems. "Results are incredibly meager," he adds, "but we continue to seek ways of healing, confident that in the Cross there is power to smash the bondage of this addiction."

If the 1961 Youth Offering exceeds $4,250, the additional gifts will be shared among other world youth projects. This year's projects were selected from recommendations made by the Youth Department of the World Council of Churches and the World Council of Christian Education and Sunday School Association.

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"DRAMA IN CHRISTIAN EDUCATION" is the theme of the special February issue of the *International Journal of Religious Education*. Sponsor of the issue is the Committee on Religious Drama of the National Council of Churches. Among the contributors are Tom F. Driver and Mary A. Tully, both on the faculty of Union Theological Seminary, New York City, and Geraldine P. Siks of the University of Washington, Seattle. Formal and informal drama will be considered. Orders for this special issue should be addressed to the *International Journal of Religious Education*, Box 303, New York 27, N.Y. Up to 5 copies, 50 cents each; 6 to 19 copies, 40 cents each; 20 to 99 copies, 30 cents each. A year's subscription to the *Journal*, which is published monthly, costs $4.00.

THE REV. L. MAXWELL BROWN has assumed his duties as associate secretary in the Leadership Training Division of National Council. For the past ten years he has been rector of St. Mark's Church, Coldwater, in the Diocese of Western Michigan. Previously, he served rural congregations in the Missionary District of San Joaquin and in the Diocese of Michigan. Fr. Brown is a graduate of Michigan State Teacher's College at Ypsilanti and of the Church Divinity School of the Pacific. He has a master's degree from Seabury-Western Theological Seminary. He has been active in the Division of Town and Country Work of the National Council and in the Rural Workers Fellowship, having served as president of the latter organization and editor of its magazine, *Crossroads*.

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THE REV. RODERICK S. FRENCH has been appointed executive secretary of the Youth Division of the World Council of Churches. Since his own years in high school, Mr. French has played an active part in youth work. He is the author of *Don't Miss Your Calling!* (The Seabury Press, $.95), which he wrote under the sponsorship of the National Council's Youth Division to help young people understand and find their vocations as Christians.

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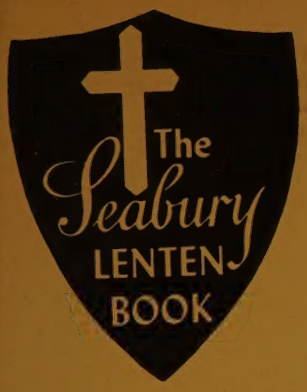
PLANS HAVE been completed for the annual meeting of Episcopal directors of Christian education to be held at St. Louis, Mo., February 10-12. This year, diocesan youth advisers have been invited to the conference to hold a meeting of their own on February 13 and to attend the Youth Work Section of the National Council of Churches, February 14-16.

The Rev. David R. Hunter, Director of the national Department of Christian Education, will report Saturday morning on "Developments and Trends in the Department Program." Participants will be given the opportunity to question Dr. Hunter and other staff members about specific items in the program. Saturday afternoon and Sunday morning will be devoted to sessions on consulting.

The Rev. Gerald E. Knoff, Executive Secretary of the Division of Christian Education of the National Council of Churches, and the Rev. Donald O. Newby, Executive Secretary of the United Christian Youth Movement, will speak at the dinner meeting Saturday.

Special interest groups scheduled for Sunday afternoon will include children's, youth, and adult work; audio-visual education; small church schools; leadership training; weekday religious education; camps and conferences; and evaluation. Diocesan directors will meet in their own group Sunday evening.

Men and women newly appointed to parish or diocesan Christian education posts are urged to attend the annual meetings both of Episcopal directors and of the National Council of Churches on February 13-16. Information may be obtained from Miss Mary Louise Villaret, 28 Havemeyer Place, Greenwich, Conn.



The New Life

THEODORE PARKER FERRIS

This book is ideally suited for the layman's reading during the Lenten season. It is written informally and with an economy of words, yet is filled with quiet wisdom and ideas that add a valuable and lasting dimension to everyday living.

The author's real concern is the individual and his potential for a life of greater meaning and consequence. To achieve this goal, Dr. Ferris explains, we must keep before us an "image of magnificence," an image that warns against complacency and promises the realization of the "fantastic" but real truth grounded in self-giving. This image is the image of a new life and is to be found in the power of the Incarnate Christ. Dr. Ferris helps us to recognize Christ's depth, power, and uniqueness which can dispel our frustrations and enable us to pursue the higher goals that lift and sustain the heart, mind, and spirit.

The New Life is not a book of theories. It is reverent—and it is down to earth. Its concrete illustrations from the Old Testament offer surprising insights into personal situations. Discussions about current personalities and events—from Tom Dooley and the TV quiz scandals to Khrushchev and the armaments race—enable the reader to relate the book's message to his own world here and now. $2.50

Your Publishing House

The books and other printed materials advertised in FINDINGS each month are publications of The Seabury Press, your church-owned publishing house. The Seabury Press was set up in 1951 to produce and distribute the educational materials developed by the Department of Christian Education.

It soon became apparent that there were many other areas of publishing through which The Seabury Press could serve the Church. Thus, very early in its history, the Press undertook the publishing of Prayer Books and Hymnals and general religious books for the clergy and laity. Recently, the Press has taken over the American distribution of the publications of the Society for Promoting Christian Knowledge, one of the principal publishing houses serving the Church of England. The Seabury Press seeks out new manuscripts and new writers representative of the Church's thought and action and thus endeavors to maintain a continuing flow of literature for the enrichment of the Church's life and that of the entire Christian community.

The Seabury Press does not receive any appropriation from the National Council budget; it is organized to be self-supporting, to work for the Church without being a drain on the Church's finances. The Press does not own any printing plants. Its professionally trained staff, both clergy and lay, is concerned with selecting, editing, designing, and distributing literature for the Church.

The Seabury Press also operates a retail outlet, The Seabury Bookstore in New York City and a mail order division—The Seabury Bookstores, Greenwich, through which books and supplies may be obtained. Seabury publications are also distributed by church-related bookstores and a large number of general bookstores across the country.

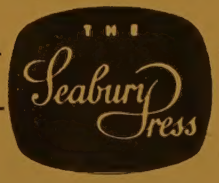
The new Seabury books described on this page will be ready at your bookstore on January 12.

For those who know and love the Bible

TRANSLATING THE BIBLE

By Frederick C. Grant

The clergyman, the student, the teacher, and the informed layman who wants to increase his knowledge of the Bible will find this new work well worth reading and studying. Written by one of this century's finest Biblical scholars, *Translating the Bible* is being published to commemorate the 350th Anniversary of the King James Version. It explains the "who," "when," "where," "why," and "how" of every major translation and revision from the development of the Hebrew Bible to the New English Translation. An excellent volume for the parish library. $4.25



The dilemma of higher education

ACADEMIC ILLUSION

By Denis Baly

The unhealthy intellectual, ethical, and spiritual state of our colleges and universities can and must be rectified, says Denis Baly in this penetrating analysis. There are reasons for the lethargy and indifference that pervade the campus, and there is a solution possible in a sound church program. This student edition has been written for groups of undergraduates, graduate students, and those engaged in the college ministry. $2.25

Which Group Study Courses?

FOR THE ADULTS IN YOUR PARISH

In recent years, adult discussion groups have increasingly become a regular part of the parish program. Through such programs, many adults are now well acquainted with the content and meaning of the six volumes in *The Church's Teaching.* The question is: "What else can we use for adult programs?" Described below are some discussion materials developed by the Department of Christian Education. Information about additional discussion material is available from the Adult Division of the Department of Christian Education.

The Church's Teaching

THE HOLY SCRIPTURES Vol. 1
The story of the Old and New Testaments up through the early years of the Church.

_____ *The Holy Scriptures* $1.75
_____ *Consider the Bible* leader's guide .25
_____ set of study pamphlets 1.30

CHAPTERS IN CHURCH HISTORY Vol. 2
Outlines in clear broad strokes the history of the Church down to its renewed ecumenical concern.

_____ *Chapters in Church History* $1.75
_____ *Church History for Group Study* leader's guide .50
_____ set of study pamphlets 1.25

THE FAITH OF THE CHURCH Vol. 3
What the Church has come to understand as the meaning of God's revelation and the elements of the Faith as expressed in the Prayer Book.

_____ *The Faith of the Church* $1.75
_____ *Our Faith and the Church* leader's guide .90

THE WORSHIP OF THE CHURCH Vol. 4
An interpretation of the public, corporate worship of the Church.

_____ *The Worship of the Church* $1.75
_____ *Corporate Worship* leader's guide .60

also for use with Vol. 4:
_____ *Eucharistic Worship and Living* leader's guide .60

CHRISTIAN LIVING Vol. 5
A layman's guide for exercising Christian freedom in all of life's important relationships.

_____ *Christian Living* $2.00

See *Leading Adult Classes* (pages 50–57 and 61–67) for discussion material on *Christian Living.*

THE EPISCOPAL CHURCH AND ITS WORK Vol. 6
The history, structure, activity, and organization of the Episcopal Church.

_____ *The Episcopal Church and Its Work* $1.75
_____ *Understanding the Episcopal Church* leader's guide .60

Other Adult Study Courses

THE CALL OF EVERY MAN
Five sessions with related questions for discussion. Based on William Law's *A Serious Call to a Devout and Holy Life.*

_____ *The Call of Every Man* $2.00

CHRISTIAN FORGIVENESS
Six sessions analyzing the meaning of Christian forgiveness in the experiences of daily life.

_____ leader's guide $ .60
_____ set of study pamphlets 2.00

THE CREATIVE YEARS
For those who seek maturity for themselves and their children.

_____ *The Creative Years* $2.00
_____ *God in Man's Creative Years* leader's guide .70

MAN'S NEED AND GOD'S ACTION
For anyone seeking a deeper understanding of the Christian Gospel.

_____ *Man's Need and God's Action* $1.75
_____ *Man and the Gospel* leader's guide .70

THE GIFT OF GRACE
Contrasts the secular meaning of power with the nature of the power of God.

_____ *The Gift of Grace* $1.00

GROWTH IN PRAYER
For four sessions. What Is Prayer? The Five Fingers of Prayer, A Calendar of Prayer, Difficulties and Hindrances to Prayer.

_____ leader's guide $ .60
_____ set of study pamphlets .90

CREATIVE CHOICES IN LIFE
Covers three vital topics—Finding and Using Your Talents, Time Is a Vanishing Asset, Money and a Satisfying Life.

_____ leader's guide $.25
_____ set of study pamphlets .65
_____ complete course in spiral binding 1.50

THE HYMNAL OUTSINGS THE AGES
A study of the Hymnal.

_____ leader's guide $ .35
_____ set of study pamphlets .70

LIVING AS CHRISTIANS
Suggests four study units on family life based on *The Family Today, Preface for Parents, One Family in Christ,* and *The Creative Years.*

_____ *Living As Christians* $.75

THE PRAYER BOOK SPEAKS IN OUR UNCERTAIN AGE
A study of five aspects of the Prayer Book: The Struggle for the Prayer Book, Power for Living from Worship, Our Difficulties as Christians, How to Say Your Prayers with the Prayer Book, The Prayer Book and a Christian Society.

_____ leader's guide $ .35
_____ set of study pamphlets 1.50

LEADING ADULT CLASSES: A Handbook
A guide for leading adults. Provides ten units of study on *Christian Living,* and detailed suggestions for using many of the other study courses described above.

_____ *Leading Adult Classes* $1.25

Total cost $_____

___ payment enclosed ___ bill me

Use this page to order your adult study material. Fill in the quantities, cut the page off at the dotted line, and mail to:
The Seabury Bookstores, One Fawcett Place, Greenwich, Conn.
or YOUR NEAREST CHURCH BOOKSTORE